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Tracts for the Times

WOMANHOOD AND RACE-REGENERATION

WOMANHOOD AND RACE-REGENERATION

NEW TRACTS FOR THE TIMES

Promoted by the National Council of Public Morals, Holborn Hall, London, W.C.

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New Tracts for the Times

WOMANHOOD
AND
RACE-REGENERATION

BY
MARY SCHARLIEB, M.D., M.S.

UNIV. OF
CALIFORNIA

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1912

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GENERAL INTRODUCTION

By the

Rev. James Marchant

These Tracts might have been called "New Tracts for New Times," since they interpret the signs and prophecies of a new world in the making, demanding the application of loftier ideals, more widely embracing principles, and surer methods of advance than have hitherto prevailed. They do not merely deplore and combat the manifest evils of the past and the present changing conditions, but reveal the foundations of a richer civilisation. The era of destructive criticism, of improving material environment alone, of lavish care for a short season of the unfit merely to turn them adrift at the critical age, of reliance upon forms and drugs, hospitals and penitentiaries, police and prisons and upon unfettered liberty to correct its own abuses, is mercifully passing away. We are living in a transition period, but nearer the future than the past. The wonderful nineteenth century seems already to have become history, and the first decade of the twentieth century has closed. The new spirit of the age, which appeared in wondrous guise on the horizon at the watch of the centuries, is becoming articulate. It is evident to all who possess the historic vision that we are living in the twilight before the dawn. The rapid, ruthless

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progress and verily bewildering discoveries and developments of the latter half of the nineteenth century, the opening up of virgin fields of reform and of untrodden and unsuspected paths of advance, were heralds of a new day, of the nearness of the Kingdom of God.

These Tracts, small in bulk, but written by eminent authors, deal with these profound and commanding themes from this inspiring outlook. If they revert to outstanding present-day evils, it is because these menace the future and are a crime against posterity. Account is taken of the persistent and ominous demand for the divorce of religion from morals and education; of the lowering of the ideal of marriage and the substitution of a temporary contract for that permanent union which is necessary, to take no higher ground, for the nurture and education of the next generation; of the commercial employment of married women, resulting, to a serious extent, in the neglect and disruption of family life and the displacement and unemployment of men; and of the economic, social, and selfish influences which involve late marriages and an everfalling birth-rate. The writers consider the grave and urgent questions of the wastage of child-life; the weakening and pollution of the link between the generations; and the uncontrolled multiplication of the degenerate, who threaten to swamp in a few generations the purer elements of our race. They examine the disquieting signs of physical deterioration; the prevalence of vice, the increase of insanity and feeble-mindedness, and their exhaustless drain upon free-flowing charity and

the national purse; the wide circulation of debasing books and papers which imply the existence, to a deplorable extent, of low ideals amongst a multitude of readers; and some of the manifold evils of our industrial system which cause the hideous congestion of slumdom with its irreparable loss of the finer sensibilities, of beauty, sweetness and light. These and like grievous ills of the social body are treated in the "New Tracts for the Times," from the moral and spiritual standpoint, by constructive methods of redemption, with the knowledge of our corporate responsibility and in relation to their bearing on the future of the race.

The supreme and dominant conception running through these Tracts is the Regeneration of the Race. They strike not the leaden note of despair, but the ringing tones of a new and certain hope. The regenerated race is coming to birth; the larger and nobler civilisation is upon us. It is already seen that it is criminal to live at the expense of the future, that children must be wisely and diligently educated for parenthood, that vice must be sapped at its foundations, that it is much more radically necessary to improve the condition of the race through parentage than through change of environment, that the emphasis must shift from rescue to prevention. These Tracts turn the searchlight of the twentieth century upon such problems and seek to hasten the time when true religion will occupy its rightful place in our human lives, and woman her true place in the home and society, and industry will not deaden and demoralise, and life will be happier,

sweeter and holier for every man, woman and child.

These Tracts must awaken a sensitive, enlightened social conscience throughout Great and Greater Britain, which is being welded into a more compact Empire, and give voice and new life to the long-silent and thwarted aspirations for a regenerated humanity.

In their several ways, the authors of these "New Tracts for the Times," each being alone responsible for his or her own contribution, adopt this bracing and hopeful attitude towards the transcendent problems which it is the object of the promoters to elucidate.

J. M.

National Council of Public Morals,
Holborn Hall, London, W. C.
September, 1911.

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CALIFORNIA

Womanhood and Race-Regeneration

CHAPTER I

THE TRAINING OF WOMEN

It is no exaggeration to say that on woman depends the welfare of the race, for not only is she the parent most intimately in contact with the growing child, but her influence is generally paramount both with her husband and with her grown-up family. It is merely a truism that the race will be whatever the women of the race make it.

In order that women shall be fit for their most important position and that they shall be ready for the great work to which they are called, it is necessary (1) that they should recognise their privileges and their duties, and (2) that they should receive the training which is to fit them for their adequate discharge. If we inquire when the training is to begin, we get on to what may be described as a circle. Every individual's training really begins generations before he is born, and the effects of each individual's training extend for generations into the future; therefore, in discussing the training of woman, it matters little whether we start in her prenatal days or at the time when she herself is the expectant mother. Life fulfils its cycle, and our consideration of it may begin at any point. Let us, there-

fore, for convenience start with the consideration of the adolescent girl, for it is here that differentiation between male and female becomes marked.

During the years of childhood, usually until approximately the fourteenth year, the boy and girl closely resemble each other in physical, mental, and moral endowments; their needs are much the same, and they can often be educated together without detriment — indeed, sometimes with marked advantage. During the age of puberty, which extends from about 14 to 18 years, the girl's development proceeds on different lines from that of her brother. One characteristic of this development is its astonishing rapidity and its thoroughness. Every part of the organism responds to a touch as apparently magic as that which clothes the earth with verdure and flowers in the spring, and gladdens its sunny hours with the songs of the birds. On the physical plane the girl's development is great and rapid; her growth for the time being outstrips that of her brother: there are special changes in the shape and inclination of the pelvic bones; the whole skeleton rapidly attains the slenderness and grace characteristic of the human female. The internal organs undergo a similar transformation, more especially those that are concerned in the function of reproduction, and it is on the perfection with which they are evolved that the adult shape of the pelvis depends. What are known as secondary sexual characters become well marked: the hair grows longer and becomes more glossy, the complexion clears, the eyes brighten

and are more evidently than before the windows of the soul; the hands and the feet appear to be more in proportion and more delicately shaped as the limbs above them grow not only in length but in muscular power and girth.

At the same epoch the girl's intellectual capacities both increase and alter: the marvellous verbal memory of childhood relatively decreases, but this is more than compensated by the rise of power of comparison, of judgment, and of reasoning. Mere mechanical ability to work sums frequently develops into mathematical ability to understand why certain factors in problems exist, and how they should be solved. At this period we may also mark the rise of love of nature, appreciation of literature, and more especially of the poetic faculty — a faculty which sometimes shows itself in a power to express itself poetically, and still more often in the power to appreciate the writings of the greater poets.

At this age the intellectual and æsthetic horizon appears to be boundless, while the sense of vitality and the daily increasing power of enjoyment give the adolescent girl a forestate of immortality, a belief, illusory though it may be, that nothing can damp her enjoyment, and that it would be impossible for death to cut short the glorious and dazzling career she sees as in a vision.

The religious and moral nature of the girl undergoes a quite peculiar modification. She generally loses the extreme frankness and the communicativeness of the

child and becomes reserved. There is, indeed, no one who would, she thinks, be likely to understand her. Her schoolfellows and sisters would probably laugh at all the wonders she has discovered, while her mother's girlhood must have been too long ago for her even to retain any memory of its joys.

Such is the highly complex and unstable creature who in a few brief years must be trained to take her place as "a perfect woman nobly planned." Instability and incoherence must give place to calm and to trustworthiness; the problems of life cannot indeed have been solved, but the young woman must hold in her hands the key to their solution. The task of utilising all the rich and abundant but effervescent qualities of the young girl is a momentous one, such as few of us are fit to undertake, and yet, in former days, it was committed in the most light-hearted way to any unmarried woman who wanted employment, and has latterly been entrusted to almost any holder of a University degree who seeks entrance to the educational world. All the same, it is a duty that would severely task the wisest, kindest, and best of the human race.

It seems as if mistakes had been made in two almost opposite directions. In a certain number of cases the girls in private schools have been taught little beyond languages, music, and other accomplishments, while in other cases they have been made to share in the classical and mathematical studies of their brothers without any consideration for their own mental and physical peculiarities. The knowledge has long been growing among

the experts of the educational world that the whole ideal of the education of girls was wrong, and that the methods were faulty. The mischief caused by constantly recurring examinations and the trying amount of emulation they involve has slowly forced upon us the conclusion that in order to get the best results in the education and training of adolescent girls a certain power to vary the curriculum is necessary. It is impossible to treat them as though they were machines warranted to turn out work of a certain quality and for a certain length of time. The changes — physical, mental and moral — that occur in young girls are so great, the development of their nature is so rapid, that the ordinary hard and fast rules of school and college are likely to fail in securing the maximum result. This point may be illustrated by the experience of Exercise and Games Mistresses in Sweden, who have long been aware of the fact that although girls up to puberty enjoy their exercises and profit by them in the same manner as do the boys, yet the time comes when exercises are badly done, and when an ordinary amount of exertion induces an extraordinary amount of fatigue. The consideration that the Swedish teachers have been forced to show to pupils from 14 to 18 years of age is the type of the consideration that will have to be shown on the intellectual side of training. It is not only the delicate, weedy girls, nor is it the dull and backward girls only, who need to have their curriculum specially adapted to them; the feeling of slackness and disability appears to be very general, and it is the rule rather than the exception that

the work must be varied with the varying capacity of the pupil.

Practically this means that although girls are quite as able to pass examinations as their brothers, yet it is most undesirable that they should be forced to do so within any definite limit of time. It is also probable that much better results would be obtained by the removal of all formal examinations except those that are necessary at the entrance of school life in order to place the child, and the leaving examination at the end of school life which is essential in order that the girl's future may be planned. Thus it could be determined that certain girls were suitable for University degrees, while certain other girls were better fitted for other employment, and would, indeed, suffer, rather than profit, by a University career. We must, however, definitely put aside the idea that the so-called "learned professions" stand on a really and intrinsically higher level than do many other honourable and useful callings. Why should the lawyer, the doctor, and the educationist be necessarily more intellectual or better educated than the engineer, the accountant, and the domestic economist? "Work is as it is done," and the real value of it depends far more on the perfection with which it is accomplished than upon its nature. To look at the matter from a slightly different point of view, is it a higher aim and a more useful end in life to become a first-rate mathematician, or to hold a doctorate of science, than to be a really adequate and perfectly adapted mother of a family? Great mathematicians, great musicians, and learned doctors of

science, are no doubt distinguished and valuable in the special line for which they have qualified themselves. but with the exception of some few men and women of absolute genius, does the human race owe as much to them as it does to the men and the women who have successfully endeavoured to fit themselves for the duties of fatherhood and motherhood, of breadwinner and of housewife? Far be it from me to disparage learning or to deny that women are as capable as are men of University distinction; I believe that they are equally capable; I believe that their brains are as good and clear; I believe that their application is as assiduous and that their endurance is as strong; but I think that the time is coming in which all these valuable distinctions and degrees will be prized, not as ends in themselves, but as the means whereby untold benefit is to be conferred on the race, and that, especially in the case of woman, this intellectual power is held in trust to pass on the great gift to the next generation, to her own children should she be so fortunate as to be a mother, to the children of others should that crown of womanhood pass her by.

It seems to me that this is something more like the ideal that we ought to have before us in planning a girl's education, and that we must have a more sensitive regard to her peculiar needs, and be prepared to adapt the general idea of the curriculum to the special circumstances of each student; not, however, that anarchy should rule in our schools. The divine gift of order must be safeguarded, but the wear and tear would be

appreciably lessened if the constantly recurring examinations were minimised and if more elasticity existed in the curriculum.

This want of elasticity in our curricula has been a serious hindrance. It is true that of late years a modern side has been added to boys' schools, but the arrangement has seldom commanded the cordial approval even of those who, as a matter of duty and convenience, arranged it. In girls' schools it was, until quite recently, the custom to expect all girls to learn the same subjects: all had to learn music, drawing, French and German, no matter whether they had any gifts for music on the one hand, or languages on the other. The attempt to fit all these young people to an intellectual bed of Procrustes resulted in the loss of much valuable time and in the stunting of the talents which children really possessed by a vain endeavour to cultivate something which did not exist.

Up to the present time the aim of education in too many cases seems to have been the aim of the drill sergeant — to turn out a batch of recruits in the same mental garb, obedient to the same discipline, but in whom, unfortunately, every scintilla of originality has been effectually quenched. There is reason to hope for the abatement of this trouble, and in some of the best of our girls' schools careful observation is directed to the special gifts and peculiarities of each individual, with adequate attention to the probable future of each.

Another point needing our serious and earnest attention in the training of the adolescent girls is that we

must remember she possesses a triune nature, and therefore, when we have adequately provided for her food, her sleep, her exercise and her rest, when we have adapted her school and her subsequent curriculum to her mental needs, we have yet left out of our consideration the most important, because the immortal, part of her nature.

The religious and moral training of our girls is one of the most anxious problems before the nation at the present day. It appears for the moment as if the regrettable quarrel between the old Established Church and the young sects were likely to end in the secularisation of education. Various congresses of teachers and of trades unionists have placed on record their desire to make religion an extra-scholastic subject. In some cases, no doubt sincerely, it is pleaded that with the great variety of subjects to be learned religion is crowded out, and, again, the specious plea is advanced that the parent is the best teacher of religion. The experiment of secularisation has been tried in some of our South Australian colonies, and with absolutely disastrous results; the amount of crime has so greatly increased during the last thirty or forty years, and has been so evidently traced to the want of religious and moral principles, that a referendum recently taken resulted in a very large majority of the citizens approving of the restoration of religious teaching to the curriculum in the public elementary schools. It is quite evident that if no time can be found for instruction in religion, whereas there is time for instruction in history, geogra-

phy, arithmetic, etc., the inference will be made that religion and morals are of less importance than these other subjects.

Secondly, the plea that the parent is the best religious teacher that the child can have falls to the ground when we remember that the average parent is too busy, too ignorant, and too careless to fulfil this sacred trust. It is true that many — let us hope that most — women teach their young children some simple form of prayer, but this with the occasional reading of a few verses of the Bible constitutes, in the majority of instances, high-water mark. A little questioning shows that young people are unable to give any reason for the faith that is in them, and are absolutely uninstructed in the Bible and in the very rudiments of theology. It is not an uncommon thing to find men and women who continue in their adult years the childish prayers that they learned at their mother's knee, with the addition of such occasional petitions as the practical exigencies of life may wring from them.

Many schoolmasters tell us that boys, even of the upper and middle classes, come to their schools at the age of 13 or 14, and although they recognise Christmas, Easter, and Good Friday as social occasions they do not know why these days are kept sacred. It is, therefore, quite certain that the bulk of the parents of the nation have neither the time nor the qualifications that are necessary for teaching their children religion. Should our hopes of a regeneration of womanhood become realities, we may confidently look for a better state of things,

and we may find in the future that the duly instructed father and mother will consider it their first privilege, as well as their first duty, to hand on their faith as well as their life to the souls that God has given them.

The third objection urged by sectarian prejudice to the teaching of religion in schools is surely an unworthy one. This is not the place in which it is fitting that this battle should be fought, but it ought not to pass the wit of man to give effect to the desires of the better instructed members of the nation, that each child should be taught the faith which its parents profess.

An instance of the result of a divorce between religion and education may be instructively studied in the case of India, where our Government, in its great desire to do justly and not to force its religion upon its alien subjects, has for many years given an education excellent in every respect except in the inculcation of moral, ethical, and religious ideas. The result has been anarchy, sedition, and crime. In Russia, where there are more than 30,000 women students in Universities and Collegiate Schools, the results are equally deplorable; the young women grow up without religion and without those powers of self-control of which religion is the necessary sanction, and a condition of society has been induced that is simply appalling to our more sober minds. Such depths of moral horror do not exist in England, but we have not yet for several generations cultivated the intellect and neglected the spiritual and moral faculties as has been done both in India and in Russia.

Surely woman's work in aiding the regeneration of the race is urgently needed in respect to the education of the young.

Every girl should be looked upon as a potential wife and mother, even although it is clear that every girl will not become a wife and mother; therefore, all should have some training in house-craft. The difficulty is that when girls leave school it is in many cases necessary for them to decide at once upon some mode of life that will enable them to earn their living. The age of marriage rises continually, and in many instances it is impossible for a girl to remain at home indefinitely, dependent on her father. It is, therefore, advisable that she should commence as early as possible the special training that will fit her for the career she proposes to adopt. This will sometimes mean preparing for University degrees, for some of the higher examinations in training for the Civil Service, or for gardening, art, music, or for some of the many appointments available in the educational world. Such special preparation will consume at the least three years, and in some cases six or seven (e.g. in the preparation for the medical profession). Therefore, the girl will not be ready to earn her living until some time between the ages of 20 and 25. It is, however, very greatly to be regretted that any young woman should be unable to secure so much training in Domestic Science as would make her a really efficient mistress of a house. This training is useful for all alike, and is absolutely necessary for those women who mean to be really proficient in the management of a household and a family.

CHAPTER II

WOMAN'S INFLUENCE ON THE RACE

As a Wife.— It is a strange fact that even among peoples where the woman's position appears to be entirely that of a subordinate and inferior, her influence on her husband is enormous. It is the restraining influence of the Hindu wife that compels her husband, enlightened probably by Western education and even by residence in England, to keep the laws of caste, and to submit to the onerous and sometimes irksome duties imposed on him by the Hindu religion. The influence of the woman of the zenana and the harem, who has no political identity, who lives unseen and unknown beyond the narrow circle of her home, is yet sufficiently potent to keep a great and intelligent race bound by the trammels of caste, and it is her influence that makes the acceptance of Christianity slow and difficult.

To a still greater degree the influence of the wife is enormous where she is comparatively emancipated, as in the case of the nations of Western Europe. The spirit of the times has greatly changed during the last 200 years, and whereas in the seventeenth and eighteenth centuries European women were regarded by their husbands as their toys, their consolers, as delightful beings with tender hearts, soft arms, and weak intellects, we

now find that the women are often held to be the men's wisest counsellors, their equals in all but name and in political power. It is true that in some instances the twentieth-century wife holds much the same position of inferiority as did her sister 200 years ago, but in the great majority of these cases the fault lies with the woman herself. Not only the woman who does not fit herself for her position, in intellectual or in business capacities, but also she who neglects her moral and spiritual training, will find that she is deprived of influence and has a difficulty in maintaining her proper position just in proportion to her deficiency. Even now there are, unfortunately, half-trained and silly women who look at everything simply from the personal standpoint, and are incapable of breadth of view and of earnest work; such women may, indeed, be the butterfly companions of man's sunshiny hours, but they have failed to cultivate those qualities that would make them, what they were intended to be, helpmeets for man.

In spite of all the serious training of the present day, in spite of woman's ambition to excel in the educational world, in medicine, in literature and in art, there is unfortunately a residue whose ambitions would seem to be limited to the appearance they will make, to the position they can take in society, and to the reputation they may achieve as conversationalists. These women are doing more harm to the race than do those who are more ignorant so far as actual knowledge goes, but who have been trained in the hard school of poverty, absolute or relative, to realise the gravity of the issues at stake.

the importance of feminine duties, and the fact that the nation will never rise higher than the women who bear and the women who educate its children.

The duties, characteristics, and perfections of the model wife can hardly be more worthily and beautifully expressed than in the quaint old chapter in the Book of Proverbs, where we find described the virtuous woman whose price is far above rubies, and in whom the heart of her husband doth so safely trust that he has no need of spoil. We find that this woman worketh willingly with her hands, that she rises early while is it yet night to provide meat for her household. She is industrious, spinning and weaving, making fine linen, and has the clear head and business capacity to sell it to advantage. She does not forget the poor, for she stretcheth out her hands to the poor, yea, she reacheth forth her hands to the needy. This woman, we learn, is competent to manage her servants, for she looketh well to the ways of her household, and considers their sanitary requirements, defending them from the cold and snow, and seeing that they are clothed with warm garments. No wonder it is said that strength and honour are her clothing, and that she shall rejoice in time to come. Yes, such a woman would not only be happy, prosperous, and respected while alive, but we learn that after death her children rise up and call her blessed, and her husband praiseth her. The final touch is given when we are told that "favour is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised."

Here, indeed, is a model that the most gifted, the

most successful, and the most well-trained woman must long to copy; here, too, is indicated the sole condition upon which such ambition can be realised. Surely the time has gone by for our European women to content themselves with the "rose's brief bright life of joy," with empty conversation and with the perils and unsatisfying pleasures of a society life. The canker of this superficiality eats deep into all ranks of society, it is not confined to those who are sometimes called the "leisured classes," for all the way through, in professional circles, among the industrials, right to the very lowest, this curse of an aimless, gossipy, and superficial life descends. As a rule the blame and the responsibility for this utter failure of women to realise their august destiny and to fulfil their glorious duties must rest on parents, governesses, and other educationists. There is in the present day a sad want of the appreciation of duty and of the necessity for self-discipline. If we contrast the nursery of the present day with that of fifty years ago we shall find slackness and the want of rule. The consequence of this is that girls grow up knowing no law but that of pleasure; the plant of their life may receive the sun and rain, but it knows nothing of the pruning knife, and hence the vigour that ought to lead to flower and to fruit runs to waste; there is a superabundance of foliage, but there is lamentably little fruit.

In the preparation for wifehood there is much to be remembered. The man wants in his wife someone who will be his devoted and intelligent assistant in his work

so far as is possible; someone who will guide his household aright and will stand between him and the numberless troubles and worries incident to the daily life of each of us. He wants someone rich in sympathy, in patience, and in tact: he does not want a slave or a toy. One of the great charms of the well-trained wife is her strong individuality, her power of standing alone, and the originality of thought and resource which make her his true "helpmeet," his *alter ego,* or may we not say his other and his better self? It is in the wife that the husband should find the expression of his highest ideal of purity, of justice, and of love. It is to her that he should be able to turn for that idealising help which he so sadly needs in his daily struggle with a difficult and, in many instances, a Christless world. A woman's work is no easier than that of her husband; on the contrary, it is in some respects more difficult — it is a work that has no beginning and no ending, it continues day in and day out, year after year — but in the case of the woman who has formed herself upon the model of King Lemuel's ideal there is an undercurrent of peace and calm which is of the highest value for the strengthening and sweetening not only of her own work, but also that of her husband.

As a Mother.— If it is difficult to sketch the ideal wife, how much more is it difficult to attempt the portraiture of the ideal mother! The mother's duty towards the child is many-sided. The first and most obvious duty of the mother to the infant is to feed it, to clothe it, to warm it, to nurse the tiny spark of life,

to shelter the feeble flame, to enable it to survive the rough blasts of untoward circumstances until it may become a powerful and brilliant torch to shed light on the upward path to duty and to honour.

In a regenerated state of society it will be recognised that one of the indefeasible rights of the infant is to have the nourishment provided for it by Nature. The refusal of many women to suckle their infants is greatly to be regretted both from the irreparable injury done to the child and from the loss which accrues to the neglectful mother, as loss must always accrue from neglected duties. Bringing up the child on any other form of nourishment is difficult and dangerous enough even in the case of those mothers who can command the very best forms of artificial feeding; but in the case of the poor, who are dependent on a defective milk supply and who have neither the knowledge nor the time necessary for the care and preparation of artificial food, the difficulty becomes so great that the child's chances of life are most seriously handicapped. In Stockport, in 1904, 95 per cent. of the infants who died of diarrhœa were bottle-fed.

In this connection we must remember that for every infant who dies before the completion of the first year there are many others who become rickety and stunted, who acquire such diseases as tuberculosis and chronic dyspepsia, who, in fact, are so injured that they can never enjoy life, nor be anything but a burden to themselves, to their families, and to the nation.

One of the chief causes of infantile mortality is

summer diarrhœa, and during the unusually hot summer of 1911 the infantile mortality for the County of London rose to the appalling level of close on 320 per mille. This mortality was not the direct effect of the heat — children live and thrive at far higher temperatures, as in India, where the thermometer not uncommonly marks 110° to 120° F. in the house — but it was directly due to the breeding in milk of those organisms which cause diarrhœa and other diseases of the alimentary tract.

The fact that many women do not suckle their babies is due to several causes. Some women have no milk, either from absolute delicacy of constitution, semi-starvation, or owing to their own fathers' alcoholic habits. Others again are prevented from nursing by the necessity of going from the house to work — the fault in this case does not lie on the individual woman, but it lies on the nation that persists in permitting the unfortunate economic conditions under which she lives. There are still large numbers to be accounted for who do not nurse their children because they are too busy with social engagements; they are so overpowered by them as to have neither time, energy nor strength for the discharge of one of the most obvious duties of womanhood. It is also to be remembered that doctors and nurses are not free from blame in this matter; that frequently their counsel has been to feed the children artificially; indeed, for many years it was quite the fashion to give this advice. It is to be hoped that a better era has dawned, and that with a young Queen on

the throne who has always paid the most exemplary attention to her nursery, mothers in all ranks of society may recognise the pleasure and honour, as well as the duty, of themselves feeding the future citizens of the State.

The mother's duty towards her child is by no means exhausted in the bestowal on it of those maternal cares which she shares with the mothers of other ranks of being. The bird feeds her young, she plucks the feathers from her own breast to line the nest, but she also carefully educates her fledglings in those arts which shall make their lives secure and happy. So, too, the human mother must from the early days of infancy impart to her little ones the knowledge that is necessary to their welfare in life. It is impossible to say how much the children's future standard of cleanliness, order, and cheerfulness is formed during early nursery days by the influence of the care, exactitude, and good temper with which the mother surrounds them in her daily ministrations. Quite small children have been known actively to disapprove of any infringement of the daily routine of bath, toilet, and clean clothes. There is no doubt that this routine and the almost unconscious influence exerted by the wise mother in her nursery has a great share in laying the foundation of an orderly and well-disciplined character. It is impossible to exaggerate the importance to the race of mothers themselves performing the really important, although apparently trivial, duties of the nursery, nor can one overstate the loss to all concerned when the mother refuses or neglects

to discharge these primary duties. It is true that all women are not able to do this — that some, as stated above, are hindered by the deplorable necessity of being breadwinner as well as mother. This necessity is a great blot on our economic arrangements. But there are many who fail in their maternal duties not from real necessity, but from fancied social duties, or from having taken to themselves burdens that they have no right to bear. It is greatly to be regretted when young mothers neglect their own little children in order to take up social, philanthropic, or other outside pursuits. There is a great deal of work other than domestic which needs doing, which no one can do so well as a woman; but there are, unfortunately, only too many childless wives and unmarried women to whom such work should naturally and rightly fall, and who would find in it some compensation for the family joys which have been denied to them.

No woman can bring to the task of nursery education too much devotion, skill, and enthusiasm. There is so much to be done for the children and so little time in which to do it, for nowadays the little ones, even of the leisured classes, are sent to school at a very tender age, and all their future is likely to be sadly marred if they have been deprived of the nurture and education to which they have a right during their earliest years.

The duty of a mother towards her children becomes in some ways more difficult and more onerous as time goes on, for all through childhood, youth, and even in maturer years it is the mother's influence that is para-

mount with her boys and girls, and it is she who *ought* to be at once their standard of human perfection and the loving counsellor who is best able to teach them how to follow in her footsteps. The wise mother must not only provide for the material welfare of her children, but she must be able to sympathise with their rapidly developing intellectual pursuits, and to aid them in their moral and spiritual difficulties. To do this satisfactorily the woman ought to continue her own education; she should read carefully selected books, not only of general literature, but those dealing with the subjects that most interest the young people; and finally, if she would have an answer ready to give them for the faith and hope that are in her, she ought to be a careful though humble student of theology. Many a young soul might be spared agonies of doubt, with much subsequent remorse and loss, if the mother were able to give a reasonable answer to their questionings, "How can these things be?"

And, lastly, it is surely the mother's duty and privilege to teach her children in good time enough of the mystery of life to guide their feet aright. She ought to be able in reverent and careful language to explain to them, as they are able to bear it, the great mystery of the transmission of life. It is not until this subject has been rescued from its present degraded position, and has been recognised as the very acme of human wisdom, that we shall have the "sweeter manners, purer laws," so ardently desired by all great and good men. We have to learn that ignorance is not innocence, and that

until the children realise that their bodies are the temples of the Holy Ghost, deserving of all reverent and careful treatment, and to be kept with the utmost jealousy from every contact with evil, we shall not attain to the level of purity and moral dignity that would be the salvation of the race. Delicately minded men and women have shrunk, perhaps naturally, but certainly disastrously, from this duty, and the end of it has been that sexual matters have been considered to be necessarily unfit to enter into the education of the young. We must learn to recognise that "unto the pure all things are pure," and that the more these God-ordained and God-given functions are raised to their proper dignity the more will the whole nation advance in moral worth and grandeur. Love and marriage have unfortunately been frequently looked on merely as subjects of that foolish jesting which is not convenient, or they have been so wrapped around, not by a veil of dignity but by a shroud of nastiness, that infinite harm has accrued to the moral sense of the nation. We must now make an effort to restore to sexual facts the solemn dignity to which they are entitled.

Speculations about these subjects would appear to be more in the air now than at any previous time of the world's history; but, alas! even earnest, and it is to be presumed well-intentioned, writers on these subjects too often fail entirely to present the matter in its natural and proper light because they regard it from the materialistic point of view. Even those who desire the advance of the race, and some of those who are most

earnest in the propagation of eugenic ideas, appear to forget, or to overlook, the basal fact that man, in addition to his physical, has a moral and a spiritual being. It has been for so long thought unbecoming and unwomanly even to think of these subjects that it is the more necessary to convince the mothers of the present day that it is their bounden duty to teach their boys and girls the right view—"This do, and thou shalt live," a commandment of more avail than all the "Thou shalt nots" of the Decalogue.

It is the mother who ought to be able to impress on the children and young people of the family the right idea of the nobility of home and the dignity of family life; she herself should recognise, and should teach them, that the home is necessary as the unit of civilised society; she should impress on them its dignity, and point them to the fact that the father and mother are the earthly representatives of the Great Creator, they are the vicegerents of Him who created all the world out of nothing, and who rules it by the word of His power. To the father and mother He has confided the sacred task of handing on the torch of life, and He has left in their hands the formation of the family, the prototype of the kingdom of God. In the family the children will find all the advantages of fostering care and of the application of experience: they will also find in family life opportunities for the practice of the noble virtues of obedience, dutifulness, and self-denial. In the family the children find the training school in which they can best acquire the knowledge and the

characteristics which will enable them to play their part well in this world, and fit them for the life everlasting. Upon the women of the race devolves this sacred duty; it is they who must purvey to the young all things that are needful not only for their bodies but for their souls and their spirits. It is the mother who should teach them where to look for sources of recreation and of interest; she should provide them with such occupations and recreations as will tend to develop their growing powers, will attach them to their homes, and will save them from the perilous and meretricious pleasures of the outer world, which too frequently sap the virtue and sully the purity of our children.

For this lofty duty all our women should be trained; because, although, alas! some women are never to be mothers, yet all women may be the spiritual mothers of the children of the nation. It must be exceedingly rare for any woman to go through life without being called on to assist in the training of the young, and whether as mother, as governess, as schoolmistress, or as nurse, many take an official share, and all have the unofficial duty of ministering to the children. Therefore, all women should be carefully trained to, at any rate, an understanding of domestic science and household economics, while those who may be described as holding an official position must bring to this study as much intelligence and concentrated attention as they cheerfully devote to the study of medicine, of art, of science, and of literature. No duty is more urgent, no duty is more dignified than that of training the young;

and in order that the mother should not merely be the bearer, the suckler, and the nurse of her children, that she should not sink, worn out with the drudgery and fatigue of household duties, it is her duty to inform herself of all labour-saving appliances and of the best and most scientific methods of management of household concerns. Thus she will save herself from premature senility and death. No woman worn out and exhausted by ill-arranged and badly organised labour can be to her husband and her children all that she ought to be. Many women who suffer from "nerves," from "brain fag," from being too "highly strung," would have escaped these curses had they been trained to do their household work in the way that involves least friction and least fatigue.

Here is an almost untrodden field of research which calls aloud for the best work and the highest intelligence of which women are capable, a work that will be amply rewarded in the happiness of their homes, and the welfare of their husbands and children.

Nor does the woman's responsibility end here. Upon her, in the majority of instances, depends the choice of the books to be found on the shelves of the home, the choice of the newspapers and magazines that shall lie upon the tables. She has it in her power to surround her children with the treasures of classical literature and with the best books of the day, but unless she herself has cultivated her intellect and her critical faculty how can she hope to make a wise and a good selection?

In fact, the mother is to be the earthly providence, taking her share in procreation, she alone bearing the burden of lactation, and wisely administering the funds provided by the industry of the father. She is also to superintend education, to cultivate taste in art, in literature, in dress, and in all the amenities of life; and finally it is the mother who must have the courage for the distasteful but necessary work of conveying to her children at the psychological moment the knowledge that is to keep them pure and undefiled members of the body of Christ.

As a Friend.—"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend;" and there are few of us who have reached middle life who have not owed an incalculable debt of gratitude to various friends; the friends whose candid criticisms have shown us our faults, the friends whose kindly encouragement has helped our weakness, and the friends whose moral and spiritual superiority to ourselves has kindled our ambition to resemble them. The "perfect woman, nobly planned," should be just such an ideal friend to the men and women of her acquaintance. She should go through life comforting the sorrowful, helping the weak, inspiring courage, faith and hope. There is no reason why a woman should be a friend to her sisters only; she ought also to be able to give a helping hand to any "forlorn and shipwrecked brother" whose barque of life she may meet on the troubled waters. But in order for such friendship to be possible and useful, women need a very special training and

preparation, not only intellectual, but moral. Women must be ready to take the troubles, anxieties, and even the daily worries of their own lives in such a way as to turn the bitter medicine of disappointment and anxiety into the very elixir of life. We ought to realise that no life is necessarily stagnant or wasted, that every woman has an essential part to play, that she has her number and her place in the great army, and that it is her own fault, in the majority of instances, if she fails to have a well-defined mission and a nobly realisable ambition. The world is full of opportunities for service, and many are the pathetic eyes that look for help, many the helpless hands stretched out to those who know how to answer their pleading.

As an Employer.— It is no new thing for women to hold the position of employer, for in many lands and in many generations we find women acting as great landowners, as capable managers of farms, as heads of shops and other industries, while in the scholastic world ladies who own and manage large schools and other such institutions have long been amongst the employers of labour. It is also well known that when a woman takes up this position she generally does her work as satisfactorily as does a man. The danger would rather seem to be that women employers have tended to be somewhat hard and exacting in the demands that they make upon their workers. They are very frequently themselves women of considerable strength, both of body and mind, and recognising that they, like most of their employees, are women, they are apt to judge them by their own

standard, and to think that all around them are their equals in strength and endurance. A decent man employing women would be more likely to have mercy and consideration for what he half contemptuously calls "the weaker sex," but the *femme maîtresse* does not acknowledge this appeal to her mercy — if she can work and suffer no hurt, so, she thinks, can other women.

There is no doubt that most women bring to the work of life a conscientiousness, faithfulness, and attention to detail that men may rival but cannot excel. One has heard the doubt expressed whether women can also bring absolute accuracy of detail to their important work; it has been suggested that here, at least, the generations of trained men have been able to impart a heritage of accuracy and honesty in detail to their sons but not to their daughters. Surely here the theory of heredity is going wrong: the daughters clearly inherit family traits — for instance, stature, complexion, and even little peculiarities and tricks of speech and gesture; it is well known that the girls of a family frequently take after the father, while the boys more nearly resemble the mother and her family; therefore, it seems improbable that an accurate, painstaking man should not bequeath these qualities, together with others, to sons and daughters indifferently. The old question of relative superiority and relative inferiority between the sexes must be put aside, and we must recognise that some men are wiser and more intellectual than some women, but, on the other hand, that there are not want-

ing women who are the intellectual and moral superiors of some of their brethren.

The woman employer of labour ought to be a diligent student of social economics; she ought to know something about the laws of supply and demand, and of the laws that regulate the relation between employer and worker; but she ought also to be imbued with the spirit of the higher law, and carry in her heart the intention of doing unto others as she would like them to do unto her. The pretty parable in the "Water Babies" of Mrs. Be-Done-by-as-you-did and Mrs. Be-Done-by-as-you-would might well be studied by the woman employer of labour. If the spirit of that parable, and still more the spirit of the Sermon on the Mount, fully enters into her life there can be no place for grinding exactions, nor for the neglect to provide the conditions that are necessary for the best development of the talents and work of other women.

After all, the chief sphere in which woman is an employer of labour is the domestic sphere, and which of us women can say that we have a conscience void of offence in this matter? Do we not exact too long hours of work? Are we not careless as to the ventilation, the admission of air and light to servants' apartments, and do we not too often crowd several of them into one bedroom so that the truly feminine virtues of modesty and propriety can scarcely flourish? In some households the case of the domestic servant is even worse than this, for she is sent out to fetch the beer, and is allowed to be out late at night, some mistresses openly saying that

they care nothing for what their servants do, nor how they spend their leisure, provided that their work is well done. A more Christian and juster view of the matter would be taken if each mistress remembered that she stands to a certain extent in the position of mother to those whom she employs; that she is bound to give them not only board, lodging, and wages, but that equally she is bound to give them moral support, to see that they have time for reasonable recreation, for religious and for family duties. The horror expressed by some mistresses when a servant girl misbehaves herself is very genuine, but it is neither just nor reasonable, for in the great majority of cases the girl's virtue has been too severely tried, she having on the one hand no home, no counsellor, and possibly no religion, and on the other the strong temptations natural to her age and condition of life.

As Workers.— Like women employers, the women workers have their strong points. They, too, are generally conscientious and painstaking, but much of their efficiency depends on whether they are trained or untrained.

Training not only connotes the acquirement of special knowledge and the development of special aptitudes, but it also generally implies the possession of those moral characteristics which are essential to efficiency and to success. The process of training strengthens the good and represses the bad elements of character; it develops patience, accuracy, and habits of obedience and dutifulness. The work of many trained women workers may

be compared with that of men, with no fear of disparagement. The case of the untrained worker, whether as domestic servant or as one of the army of casual workers, is widely different. The untrained woman worker knows nothing well, and does nothing well; her work is never reliable, and, if well done to-day, will surely be defective to-morrow. These untrained women are the despair of their employers. They are by no means deliberately bad or untrue, but, having never learnt their work and never having passed through the mill of discipline, they are unreliable and unsatisfactory. Until the last forty or fifty years the majority of women workers were untrained. They were brought up to do nothing and without any definite prospects of life. Most of them expected to live at home until they married, and the death of the father, or brother, on whom they were dependent, was the occasion for them to turn out into the world, quite unfit for its battle and unable to earn a sufficient livelihood. If the would-be worker was gently born the one available career was that of governess, a position for which she was fitted by her good breeding and manners, but for which her scrappy and ill-directed education gave her no other qualification. Things have greatly improved, and at the present time a large proportion of the daughters of professional and service men can and do receive some training.

There is still room for improvement, and a need that women who have no gifts or vocation for professions, for clerkships, or gardening, should be properly trained for

such employments as housekeepers, matrons of schools and institutions, and as confidential servants.

It is time that we should recognise that all women ought to be trained — partly that they should cease to be parasites, and partly for the joy and happiness that flow from a sense of the power to earn one's living. In many instances the special training would never be needed owing to early marriage, but in no case would the discipline and the development of character be thrown away. Not only will a trained woman always possess the means of independence, but she will also carry into any position in life the moral and intellectual advantages gained by training.

Some parents object to their daughters receiving a special training, thinking it unnecessary, as they intend to provide for their future, but such parents do not realise the uncertainty of riches, nor do they consider the enormous gain to their daughters' characters offered by the discipline involved in training.

Another argument sometimes advanced is that girls whose fathers can provide for them ought not to work and deprive less fortunate women of the pay they really need. The answer is that there are plenty of trainings which need not necessarily lead to paid work, but which would fit the girls for missionary work at home or abroad, for scientific research, and for numberless social enterprises which are languishing because there is no money to attract paid workers.

As Philanthropists.— Here is a wide and fruitful field for woman's energies, and an abundant harvest

awaits her toil. The day may come, nay, the day will come, when all the race shall consciously obey the Divine Will, all shall carry out the intentions of Providence, and in so doing shall be blessed with health, and with all that is necessary for abundant and for happy life. That day is still far away, and the demand for philanthropic work is great and urgent. There are the sick to be doctored and nursed, the young to be nurtured and educated, the ignorant and debashed to be instructed and raised:

> "See the ripening harvest languish,
> Waiting still the labourer's toil."

The prisoner waits to be reformed and comforted, the lost and the fallen to be purified and reclaimed, while in addition to all that needs doing at home there is the limitless field of foreign missions crying aloud for the doctor, the educationalist, and the evangelist. The need of the world is so great, its miseries are so pathetic, and the number of those who are able and willing to minister to its needs is so small, that there is a real danger of the overpressed workers giving way to despair and to a sense that their efforts are so feeble and make so small an impression on the mass of misery that they might as well give them up.

Women are peculiarly well fitted for these endeavours — endued with clear brains, skilful hands, and loving hearts, they only need training to fit them for successful endeavours to help the human race to better and to happier conditions of life. The work that needs doing is

infinitely varied, and suitable employment awaits each honest and earnest worker.

It is impossible in the narrow limits of the present pamphlet to enumerate all the ways in which women can and do devote themselves to the paid or unpaid service of their less fortunate fellow-creatures. Among the most obvious are the labours of the parochial worker, labours that are all the more to be respected because they come so little into the sunshine, and confer so little extra dignity and consideration on the devoted women who give the best part of their lives to these duties. The work is not only frequently unthanked, but it is done against the wish and in spite of the opposition of the very people whom it is sought to benefit. All the same, it is of the greatest importance, and there are few large parishes with a small staff of greatly overworked clergy that could be kept together were it not for the women who give up the best part of their lives to this service. In close connection with this must be reckoned the work that is done by women in Sunday Schools, on School Committees, on Children's Care Committees, and as unpaid workers in such enterprises as the Children's Country Holiday Fund, Infant Consultations, and Schools for Mothers. Some of these undertakings date from far back, while others are quite of the present day, and there are few more calculated to help in the regeneration of society than those last named, viz., the Infant Consultations and the Schools for Mothers. Here all the training and education that a woman possesses may be turned to good account; all that fits her to be a

mother herself, and that has made her expert in the management of her own household and her own children, will be of the greatest service to her when she endeavours to help the expectant mothers and the mothers with their infants who attend these schools. The enormous reduction of infantile mortality within the last six or seven years is due in great part to these and other kindred institutions; in them we often find doctors (men and women), nurses, and ladies of leisure as assistants.

Another branch of philanthropic work which needs a very special training as well as an unusual order of mind, together with much spiritual insight, is the Rescue and Preventive work which ought to exist in every diocese and throughout every area of our large towns. It is by no means easy to find women who are fitted by age, by temperament, and by experience to be really good and acceptable workers in this field. It needs a very peculiar combination of the deepest love and ready sympathy, with not only a clear head but also great moral strength, for in many instances the poor girls whose redemption is the object of these societies are so morally and spiritually stunted and deformed that they respond with extreme slowness, and indeed are often wilful and tiresome beyond the powers of endurance of ordinary people. Really good rescue and preventive workers need to be a compound of angel and of statesman, sufficiently rare. In addition to this they need an unusually vigorous physique and great powers of bodily endurance.

The workhouse affords another field for the efforts of women towards the regeneration of the race. Here they come in contact with evil in one of its most pronounced forms. A large proportion of the younger women in workhouses are those who have fallen into sin and misery. These unfortunate young women have found their only possible refuge in the workhouse infirmary, and the short time that they pass there is just the one brief interval in which it may be possible to influence them for their good. Too frequently this short available time was allowed to pass by unimproved, but latterly in many workhouses there has been an honest endeavour to make some provision for the unfortunate young mothers and their infants. It has been proved that the reclamation of the girl-mothers depends in a great measure on the kindling within them of the unselfish motive for reform afforded by motherly love. The worst treatment, and that most likely to end in the return of the girls to their life of sin, has been the quenching in them of this natural but saving grace. The loving desire to benefit these girls, which is felt by many more happily circumstanced women, could find no more blessed goal than that of providing them with a home and maintenance for some months so as to permit of their fulfilling the sacred duty of suckling their infants. Thus infant lives may be saved and the mothers reclaimed.

Another branch of workhouse management which falls very naturally to the province of women workers is that of the care of the children. Opinions differ greatly as

to the best method of dealing with them, but there cannot be two opinions as to the great desirability of the enlistment of women in this work, which so pre-eminently needs their fostering care.

Women are to be found amongst the visitors of prisons, and they are greatly interested in the comparatively new movement for penal reform. The care of the criminal and the endeavour to make the period of imprisonment the opportunity for reform is very specially women's work. The old idea of a term of imprisonment was that it was a just punishment meted out to the offender by an injured and outraged society. Slowly but surely the idea is gaining ground that the term of imprisonment ought to be far more than this; that although there must be punishment, that element is secured by the loss of liberty, and every endeavour should be made to assist the prisoners to understand the nature of the offence committed, to excite an honest sorrow for having committed the offence, to lead to the desire for a better life, and finally to help them to be ready for this better life. Unless prisoners on discharge are placed in such a position that honesty and right dealing are possible, and unless the lessons learned in the prison have borne good fruit in improved moral and spiritual health, the time spent within its walls has been little better than wasted. Here the influence of good and wise women is of great value, and this is one of the many ways in which they can hope to take their fair share in the regeneration of society.

The formation of Women's Settlements is quite a

modern idea; they are, perhaps, more akin to the conventual life than to anything else, for, although the workers take no vows, they live in community, and for the time being, at least, give themselves up entirely to the task of improving the physical, social, moral and spiritual life of those around them. Settlement life is indeed twice blessed. It blesses those devoted women who give up their home life and social pleasures for arduous toil, and whose payment too frequently consists in disappointment; and also the existence of the Settlement in any neighbourhood is a very distinct advantage and help to all around. The work done by the Settlement workers is multifarious: they have a share in the philanthropic enterprises of the neighbourhood, and the fact of their own womanhood often procures them an entrance into houses which are inaccessible even to the clergy. To be a good Settlement officer needs as distinguished endowments as to be a rescue and preventive worker. Unselfishness, loving-kindness, and an ardent zeal to help other people would not in any way suffice to make a successful Settlement worker; there must be the other side to the character — the clear head, the *savoir faire,* and the moral strength must be there. If these be wanting, the officer will be constantly exploited, and her very kindness will tend to injure the people among whom she works.

Nursing and doctoring must also be mentioned among the works gladly undertaken by those who are qualified for them. Some of the best and ablest of women doctors are to be found working amongst the poor; not only

those women who work as officers of hospitals — who, indeed, may find some earthly recompense for their labours in the experience that they gain and the respect that they command — but there are many others, working, unknown and unappreciated, in the slums and alleys of great towns, sometimes entirely without remuneration, and sometimes earning with difficulty the utterly inadequate payment which is all their patients can afford.

All honour to these brave workers, whether they be nurses or doctors, and whether they be working in the countryside or in the poor districts of large towns. They have ready to their hand untold opportunities of raising and bettering the race. It is to them more than to anyone else that the poorer and more ignorant women will listen; the women doctors have it in their power to teach them, and they do teach them, the evils of drink, the blessings of cleanliness, of fresh air, and of pure water. It is from these women doctors and nurses that many young wives learn the necessary care of their own health in prospect of maternity, the duty of suckling their infants, and the best methods of securing the health of their children. Advice is never so well received, and the truths of science are never so likely to be accepted, as when they are pressed upon the attention in times of difficulty, of sickness, and of anxiety. It is when the woman is ill herself, or when her child is in danger from improper feeding, or from ignorant exposure to infection, that she is most likely to understand and to profit by loving but truthful remonstrance and advice.

The responsibility resting on all women workers is peculiarly great in the case of doctors and nurses because of their unusual privileges and advantages in being able to command a sympathetic reception to their message.

CHAPTER III

WOMEN AS CITIZENS

UNDER this head one would like to sum up the influence of women in the various relations of life — those of wife, mother, friend, employer, worker, and philanthropist — and to consider all these in the light of the duty that every citizen owes to his fellow-citizens, and to that personification of them which we call the nation.

Women's position as citizens received extremely little attention fifty years ago, and even now it is far from satisfactory. Things have advanced marvellously, and the women of to-day are better educated, better trained, and more respected than were those of the mid-Victorian days. Still, there are certain difficulties, many inequalities of the law, and a general insecurity of position. Even in those cases where theoretically equality has been attained, as, for instance, in the position of medical women, old prejudices die hard, and although women are admitted on equal terms with men to all the degrees and honours of many Universities, and although the two Royal Colleges have at last opened their doors, yet in practice there is a tendency among some of their brethren to treat them as outsiders, and to forget their claims to a fair share of representation in learned societies, and in what may be called the politics of medi-

cine. It is quite true that individual members have little to complain of, that they are met in consultation and on committees not only with courtesy but with respect; but yet, as a class, women have not achieved the position accorded to them as individuals.

Now, exactly what happens to women in medicine is what happens to them in most of the other spheres of citizen life. Yet until those women who are fit to take a share in public life, and who are anxious to do what in them lies for the regeneration and advancement of the race, are put into a position of equality with their brethren, the nation is really losing a large portion of its working power. There are many women to whom circumstances have denied the natural joys and duties of wifehood and motherhood; many of them have no well-defined and dominant duties in their homes, and, truth to tell, many of their homes would be far happier if their abundant energies found an outlet elsewhere. These women are extremely useful in all the varied employments I have considered and in many others also, but their usefulness is, to a great extent, marred by their inability to take a share in ameliorating many conditions that they recognise and deplore. The tide of women's usefulness, of their independence, and of their adequate training for the work of life has risen enormously and is still rising. No doubt "everything comes to those who know how to wait," and there is a reasonable hope that with patience and a little more quiet perseverance everything that is necessary to enable a woman to do her full share of work as a good citizen

will be an accomplished fact. Meantime, the women who love their country and who desire that the next generation shall be better, healthier, and wiser than the present, have much to do, and a very fair share of the ability to do it. The position is, in many respects, difficult and needs patience as well as courage, but this we have always understood women were born to have — infinite patience and great powers of endurance are supposed to be a portion of their immemorial outfit — therefore, while waiting for the flood tide they must neither be impatient of, nor scorn to, that portion of power which they have already secured.

The endowments of men and women, moral and intellectual, as well as physical, are to a very large extent similar, and with the exception of their absolute sexual characteristics there is more similarity between the male and female of the same race than there is between the males or females of alien races. That is to say, there is more similarity of physical characteristics and of mental and moral endowments between an Englishman and an Englishwoman of the same stage of development than there is between an educated Englishman and a Bantu or Hottentot man. There is, however, a certain narrow but well-defined margin, physical, moral and intellectual, in which the sexes are absolutely and entirely distinct.

Prof. Gulick said at the School Hygiene Congress of 1907, that although he and his wife had promised each other and had fully intended not only that they would work side by side but also that they would share each

other's emotions in joy and in sorrow in their married life and in their parenthood, yet they found this was impossible. Prof. Gulick amused the Congress by telling them how, when his first-born was put into his arms, he sat down with it and did his best to imitate his wife's gestures and to realise the full flood of maternal tenderness towards the helpless babe. He felt, indeed, a certain parental joy and pride, but his honesty compelled him to admit that his wife's feelings and behaviour toward the infant were totally different from his own. Not only was she capable of feeding it, but she evidently had what he called "a solid joy and satisfaction" from the contemplation of the little morsel, which he tried in vain to experience. And so it is with all of us. The mother's feeling towards her child — bone of her bone and flesh of her flesh, the creature that she has borne in anguish and nursed with devotion — is that it is necessarily a more integral part of herself, a more potent factor in her life, than it can be in the father's. A father's relation to the child is altogether different and less intimate. The father's relation to the home is also on a totally different footing; he values it, he respects it, he toils for it. In most ranks of life the husband and father is still the breadwinner, and it is from his exertions, physical or mental, that the means are obtained for feeding and for clothing wife and children, but, after all, his interests are largely outside the home, and the very work that he does to maintain it proves a potent distraction from domestic cares and interests. It is well that it is so, for the man's business capacity

and his power to fulfil his daily duty would be very seriously handicapped if he took the same kind of interest in domestic concerns as is natural to his wife. The home and the family may be indeed his inspiration, but they are not his very life; therefore, the interests of the home and children which concern the wife so much more nearly are, if she be a normal and well-instructed woman, more easily understood by her.

The woman who bears the never-ceasing anxiety and cares of the household, the woman who not only brings the children into the world, who not only feeds them from her breast, and clothes and watches over them in sickness and in health, but to whom all the troubles and sorrows incident to infancy and childhood make the strongest appeal, ought to be the one who best understands the needs of a family and the social and economic arrangements that are necessary to its welfare. A woman ought to do her best by wise and suitable education and training not only to qualify herself for the discharge of the daily and ordinary duties of housewife and of mother, but also carefully to inform herself of the laws which regulate her life, of the legal position in which she stands; and unfortunately, when she begins to inquire into these subjects, she cannot but perceive that the laws are unequal and that she is much less free than she imagines herself to be. The woman will find that not only society, but the law itself, takes a different view of what is right for her and what is right for her husband. She will find that one act of misconduct on her part suffices to deprive her of her privileges and po-

sition as wife, and that the law in separating her from her husband at his request will give into his keeping the children of the marriage, all but the infant at the breast. At the same time she learns that unfaithfulness on the part of her husband is no cause for divorce unless cruelty be added to it.

Another instance of inequality between the sexes, not enforced by law but sanctioned by long usage, is the inequality of wages. This is seen in the Education Department, in the Civil Service, and amongst clerks, right down through all the ranks of industrials — we find that where men and women do identically the same work the women are expected to do it for less pay. No doubt so long as women are willing to work for less remuneration they will be exploited, but this is only another instance to prove how necessary it is that women should inform themselves of the conditions under which they work, and that like the men they should so organise their labour that they may obtain the same remuneration for the same labour.

In bygone days man's superior size and muscular endowments made him in many respects a more valuable animal than woman. In hunting, in fighting, and in all the hard and rough work that had to be done in uncivilised and semi-civilised ages, the man's strength was at a premium. This in a great majority of occupations is no longer the case, for the labour-saving appliances and delicate machinery which now largely replace manual labour can be as well controlled by women as by men, nay, in some instances the superior delicacy and

fineness of touch characteristic of the female places her work in a position of advantage. The value of woman as a citizen largely depends upon her knowing these things, and upon her making a right use of her knowledge. It was never intended that men and women should act in opposition to each other; they are two halves of one whole, "they twain shall be one flesh," and it is only as the woman realises her equality with man that she can become her best self and develop to the utmost her powers of regenerating and raising the race. There would surely be far less frivolity if women realised their true position and their privileges; if they were able to understand and to claim their exalted destiny in being the mothers and guardians of the race, surely they would rise to a higher sense of responsibility and of duty.

Among the women of to-day there is a larger percentage of the thoughtful and duty-loving than there was fifty years ago, but as lovers of our country and as earnestly longing for the improvement of the human race, we cannot be contented while any women fall short of their destiny. Frivolity, light-mindedness, and absense of a sense of duty and of discipline are not confined to the women of any one class; they may be found among society ladies, among the wives and daughters of professional and business men, down to the factory girls and the very poorest of the poor; but in all these ranks of life there is the capacity for regeneration, and, what is more, a large number of the women in each of these ranks does possess the sense of duty and is capable of

excellent work. Even now we see much of it, and amongst ladies of leisure, who do not need to work for their own or for their children's living, we see noble women who work hard and with real self-sacrifice to benefit and to bless those who are less fortunate. Similar endeavours to promote the welfare of the race are found in women of all ranks of life down to the wives of working men. These women frequently strive, and not without success, to make the few shillings they can command keep together the home and secure the welfare of their children.

So good is the foundation upon which we have to work that we need not despair of seeing a still larger proportion of our women not only potential but actual regenerators of the race. The one great danger which threatens at present is that there is a wave of irreligion passing over the land. It is not so much that there is active scepticism or honest doubt as there was some years ago, but that in some extraordinary way people nowadays do not actually disbelieve, and the want of religion seems to be due more to a want of interest in the matter. That this is the case is proved by the tone not only of novels and light literature, but also by quite serious works written by men and women who earnestly desire the welfare of the race. In these books the authors invoke every lofty motive and incentive to betterment of the human mind except that fundamental one of "the fear of the Lord" which "is the beginning of wisdom." The same thing is to be seen in the pictures of the present day, which only in the rarest instances are

religious in tone. The chief inspiration of the artists of the sixteenth and seventeenth centuries was religion, and beyond portrait and landscape painting there was little art except that which illustrated religious subjects; but now the walls of the Academy and of the New Gallery afford ample confirmation of the melancholy fact that religion has passed to a great extent out of the lives and thoughts of the people. It is said by some observers that we are standing on the threshold of a new era, and that a wave of true repentance and of a deepened religious consciousness is about to sweep over the surface of affairs; it may be so, but meanwhile the omens are bad, nor do we see any signs of this regeneration in education, in literature, or in art. The regeneration of the race will never be accomplished until the women of the country, themselves deeply convinced of the importance of right belief and right practice, devote themselves to teaching their faith to their children, and to requiring it in a practical form from the members of their household.

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